1: Burrows--197-198 (1947-48) Woleaians
116, 832, 533 Ifalik

"Another gap in the pattern is love magic. Lovemaking is perhaps the dominant [198] interest during the early years of maturity, and this interest is slow to wane. Throughout life, if only by reflection, it is one of the major interests. Study of sexual life was left to Spiro but this point was apparent even in casual observation and conversation. It is reflected, too, in song texts. The very name of the love song and accompanying dance (bwarux) is forbidden in mixed company, itself an indication that the subject is exciting. Yet love songs are the most numerous, and the most frequently heard of any kind of song. There is divination in the course of lovemaking, and it is mentioned in the songs. If there were any attempt to win love by magic, that would undoubtedly be mentioned too."

2: Damm et al. --189 [8] (1909) 1938 Woleaians
116, 832 Faraulep

The lips of the vulva (fix) are artificially lengthened.

11: Born--187 (1903) 1904 Woleaians
116, 304, 832 Woleai

Many, but not all of the women and girls are tattooed on the mons Veneris. The pattern represents a bird or a kalong with outstretched wings, the tips of the wings touching the groins, the point of the beak pointing toward the vulva.

28: Spiro--123
116, 832, 535

(1947-48) 1949

Woleaians
Ifalik

"Sexual behavior of sweethearts and of married couples is the same. Often, both man and woman will bathe and annoint themselves with coconut oil, use perfume, and generally beautify themselves. As a prelude to love making, the woman may perform a bwarux, for her sweetheart or husband. The bwarux is a combined love song and dance, the lyrics of the song being composed by women only."

28: Spiro--127 [2] (1947-48) 1949 Woleaians
116, 827, 832 Ifalik

"Standards of sexual beauty, of course, are culturally variable, but it was difficult to obtain the Ifaluk conception of sexual beauty, since they insisted on the great variability within the culture itself. Tom referred often to the small breasts of a woman in the TAT, which he admired greatly, and many men commented favorably on the 'big' (that is, thick) legs of another woman in the TAT. But all questioning this score produced only animated discussion and much laughter. Sarfert, in his discussion of sex says that the women remove their pubic hair because the men consider it unaesthetic. Inquiry did not bear out this contention. It is true that many women do remove their pubic hair, but for different reasons. Long pubic hair may injure the man's penis during intercourse. Second, the women bathe in the lagoon while wearing their skirts. The water on the pubic hairs may not dry when they emerge, and will thus be noticeable, much to their embarassment."